Ramzaan ka ba barkat mahina abhi abhi hum se rukhsat huwa, Allah Rabbul Aalemeen ka be panah fazal wa ehsaan hai ke in se hamein is khairo barkat ke mahine mein ebadat wa bandagi ki taufeeq bakshi, hum ne Siyaam wa Qiyaam, Tilawat-e-Quran, Shab Bedaari aur Sadqaat-wa-Khairaat jaisi aham tareen ebadat ko anjaam diya jo Allah Taala ki taufeeq ke begair mumkin na tha, Hamein is taufeeq par Allah Taala ka shukr guzaar hona chahiye aur khulus dil ke sath dua karni chahiye ke parwardigaaran hum tere haqeer aur kamzor bande hein, jo kuch tere huzoor mein apni haqeer mehnato ka nazraana pesh kiya hai tu ise sharfe qabooliyat ata farma, apni rehmat-e-khaas aur reham-o-karam se Jannat-ul-Firdous mein jagah inayat farma.

Darasal Allah Taala ki nemato ka ae`teraaf aur us par shukr guzari badi azeem nemat hai, Allah Taala ki be shumaar nematein hamare upar har waqt nichawar rehti hai, Allah Taala farmata hai **"Isi ne tumhein tumhari muh mangi kul chizo mein se de rakkha hai, agar tum Allah ke ehsaan ko ginna chaho to inhein pure gin bhi nahi sakte, yaqeenan insaan bada hi be-insaaf aur na-shukra hai"** (Surah Ibrahim, 34). Is ka taqaza hai ke hum dil se Allah Taala ke inaam-wa-ikraam aur rehmat-wa-bakshish ka aeteraaf karein, zaban se uski hamd-o-sana bayan karein aur jism ke hisse ko is ki eta`at-wa-farmabardari mein laga kar is ka haqq ada karein, Allah Taala ko apne bande se yahi matloob hai ke har tarah ki ebadat-wa-bandagi, mujahida-wa-qurbaani ke bawajood kibr-o-guroor mein mubtila na hon, balki Allah Taala ki taufeeq par shukr guzaar bane, ke hum kiya the, hamari kya hesiyat hai aur Allah ne hamein kin kin nemato se maala maal kiya hai, Sayyadna Abu Huraira رضی bayan karte hein mein ne Rasoolullah ﷺ ko farmate huwe suna **"Koi Shaks amal ke bina par jannat mein dakhil nahi ho sakta, Sahaba-e-Kiraam ne pucha : Allah ke Rasool ﷺ Aap bhi, farmaya: Haan! Mein bhi, illa ye ke Allah Taala mujhe apne fazal aur rehmat se dhanp le"** (Sahih Bukhari, 5673). Irshad bari Taala hai **"Aur jab tumhare parwardigaar ne tumhein aagaah kar diya ke tum shukr guzari karoge to beshak mein tumhein zyada dunga aur agar tum na-shukri karoge to yaqeenan mera azaab bahut sakt hai"** (Surah Ibrahim, 7) Isi tarah Allah Taala ne Aale Dawood par nabuwat-wa-risalat ke sath mukhtalif cheezo

par hukmarani ata ki aur farmaya **"Aye Aale Dawood is ke shukriye mein nek amal karo, mere bando mein se shukr guzaar bande kam hi hote hein"** (Surah Saba, 13). Allama Ibne Qayyam رح bayan karte hein ke "Shukr guzari ko Allah Taala ne Eeman ke sath mila kar bayan kiya hai aur Allah Taala ne is baat ki khabar di hai ke **"Allah Taala tumhein saza de kar kiya karega? Agar tum shukr guzari karte raho aur eeman wale ban jao"** (Surah Nisa, 147). Yaani agar tum apni takhleeq ke maqsad ko pehchano aur iske taqaze ko pura karo aur eeman ke begair mumkin nahi hai to Allah Taala azaab de kar kya karega" (Adadus Sabereen, Vil:22, Page: 6, Hawala Shamila).

Salaf Sauleheen kehte the ke Ramzaan-ul-Mubaraq ke mahine ki misaal ye hai ke "Ek Bazaar tha jo laga aur phir uth gaya" jisne is market se business wa tijarat kiya, isne khub fayda uthaya, chunke hum is mahine mein aakhirat ke taajir bane rahe jaise ek duniya ka taajir apne maal ko kharidne bechne aur mehnat-wa-mushaqqat ke baad muhaasba karta hai, **kya khoya kya paya** isi tarah hamein bhi mahe Ramzaan ki ebadat ko saamne rakh kar apne aap ka muhasiba karna chahiye ke hum se kya cheezein fout ho gayee aur gair zaroori cheezo mein hamara kitna waqt zaye ho gaya, agar zindagi ne wafa kiya to aa`inda ke liye ek lahe amal tayyar kijiye, yaqeenan bada hi khasara mein raha woh shakhs jisne in auqaat ko zaye kar diya, laho laaib aur susti-wa-gaflat mein padha raha, ye ba-barkat mahina aaya aur yuhi guzar gaya, isne koi fayda uthaya aur naahi apne namae aamaal mein kisi neki ka izafa kiya, halaki Allah Taala ne hamein behtareen mauka inayat kiya tha ke hum apne aap ko jahannam se aazaad kar lete, Tauba-wa-Istagfaar aur anabat Ilallah ke zariye apne gunaho par rote, zahir-wa-batin ki islah-wa-tarbiyat karte aur eemaani josh-wa-jazbe ke sath eta`at-wa-farmabardari ki zindagi shuru karte aur jo kamiya-wa-kotahiya reh gayee unhein door karke Allah Taala ki rehmato ke talabgaar bante magar afsos humne ye mauka zaye kar diya.

Baaz Salaf Sauleheen kehte the "**Nekiyon ke sharf-e-qabooliyat pane ki alamat ye hai ke nekiya karne ke baad aadmi ka jazba mazeed neki-wa-sawab ki taraf badh jaye, Ab hum gour kare ke hamari in ebadato ka asar hamari zindagi par qaayam huwa ya nahi,** kyun ke banda jab eta`at-wa-farmabardaari aur taqwa-wa-parhezgari mein zindagi guzaarta hai to is neki-

wa-saalihiyat ka asar qaayam hona chahiye, Ek neki anjaam dene ke baad doosri neki ka darwaaza khulta hai, aur isi tarah ek gunah se doosri burai ka darwaza khulta hai, lekin hum mein har mard-o-aurat apni eemani kefiyat aur deeni haalat ka jayeza leke mahe ramzaan ka suraj guroob hote hi aksar-wa-beshtar logo ke amal ka suraj bhi guroob ho jata hai, Gaflat-wa-Laaparwahi, Susti-wa-kahili ka puri tarah hum shikaar ho jate hein, Panj waqta farz namazo tak ki adaygi hamari tabiyato par bhari guzarne lagti hai, ye ehsaas guzarta hai ke pura mahina khoob mujahidah aur mukhtalif ebadat ki pabandi karke bawajood ham par koi asar aur tabdili dikhai nahi deti. Sayyadna Umar Bin Khattab رضی bayan karte hein **" Hamare Dilo ke liye aana jaana laga rehta hai, Jab ye nekiyo par aamadah ho jaye to nawafil ka ehtemaam karo, aur jab ukta jaye to kam az kam fara`aiz ko laazim pakdo"** (Madariz Al-Masakin,3:122).

Kasrat-e- Ebadat par kabhi beja guroor nahi hona chahiye, Shaitaan is raste se khel jata hai, balki ikhlaas ebadat aur iski qabooliyat keliye fikar mand rehna chahiye, Sayyada Aysha رضی farmati hein, maine Nabi Kareem ﷺ se is aayat ke bare mein poocha, Allah Taala farmata hai **"aur jo log dete hein jo kuch dete hein aur un ke dil kapkapaate hein ke woh apne Rab ki taraf lautne wale hein"** (Surah Momenoon, 60). Aye Allah ke Rasool ﷺ is ayat ke bare mein woh log muraad hein jo sharaab peete, Chori aur zina karte hein, Nabi Kareem ﷺ ne farmaya : Nahi! Aye Siddique ki beti, isse muraad woh log hein jo roza rakhte hein, Namaze padhte hein, Sadqa-wa-Khairaat dete hein aur woh khauf khate hein ke pata nahi! Hamari ye ebadatein qabool huwi ya radd ho gayee" (Sunan Tirmizi, 3175). **"Allah ke bando ka kirdaar ye hota hai ke badi badi nekiyan aur ebadatein karke bhi is ki qabooliyat par khauf khate the, is liye kabhi apni ebadato par magroor nahi hona chahiye, Hamari puri zindagi ebadat hai",**

Irshad Bari Taala hai "aur apne Rabb ki ebadat karte rahen, yahan tak ke aap ki mout aa jaye" (Surah Al Hijri, 99), Momin ke amal par kabhi mout nahi aati yahan tak ke woh khud fana ke ghat utar jaye. Hasan Basri رح farmate hai "Aye Qoum! Amal par hameshgi ko laazim pakdo, Allah ki qasam woh momin nahi jo ek mahina ya do mahina, ek saal ya do saal ebadat kare". Sayyadna Ali رضی bayan karte hai **"Qabooliyat amal ke liye amal karne se zyada ehtemaam karo, kya tumne Allah Taala ka irshad**

mubarak nahi suna hai " Be Shak Allah Taala muttaqiyon hi ke amal ko qabool farmata hai" (Littaif Al Marif, Page 232). Moalla Bin Fazal farmate hai **" Cheh (6) mahine Ramzaan ko sahi saalim pane ke liye duwa karte aur jab ramzaan ka mahina khatam ho jaata to cheh (6) mahine dua karte ke Allah Taala meri ebadato ko qabool farma le" kisi bhi ebadat ko hemeshgi ke sath kiya jaye, Nabi Kareem ne farmaya "Allah Taala ke nazdiq sab se mahboob tareen ebadat woh hai jo mamuli ho magar mustaqil anjaam diya jaye"** (Sahi Bukhari, 6464) Kuch dino tak mujahidah kiya jaye phir tark kar diya jaye is se behtar hai ke thoda hi amal kiya jaye magar hamesha kiya jaye, Sahaba, Taabe`een aur Salaf Sauleheen ki zindagiyo ka mutaala karne ke baad maaloom hota hai ke woh Ramzani musalman nahi the balki Rabbani Musalman the, aur yahi haqeeqi kamyabi hai ke shaks Rabbani musalman banne ki koshish kare, Allah Taala farmata hai **"us aurat ki tarah na hojao jisne apna soot katne ke baad ise tukde tukde kar diya"** (Surah Nahel, 92) Siwaye thakawat ke aur koi fayda hasil na huwa, Allah Taala ka ahed-o-paimaan ko tod dene wala is bewaqoof aurat ki tarah hai jisne apni mehnat ko zaye kar diya,

Bashar Al-Hafi se kaha gaya ke kuch log Ramzaan mein ebadat karte aur khoob mujahidah karte hein, magar jab mahe Ramzan khatam ho jata hai to tark kar dete hein, farmaya: "Bade hi bure log hein inhone sirf Ramzaan mein apne Rabb ko pechana hai" halanki wahi Rabbe Kareem jo Ramzaan mein hamara khaliq tha aaj bhi hai, hamesha ye fikar gaalib rehni chahiye, zamana-e salaf mein har aam-o-khas Mard-o-Aurat, Gulamo aur Londiyo tak mein apne malik ki ebadat wa farmabardaari ka bada aala tasawwur qaayam tha, is par muhafiz aur ehtemaam ka kitna shoq-wa-jazba hota tha, is waqe se andaza lagaya ja sakta hai: "Tabe-Taabeyeen mein is Abu Abdullah Hasan Bin Sauleh (Al Matufi, H167) ne apni ek londi ko bech diya, ek khandaan ke log khidmat ke liye kharid kar le gaye, jab aadhi raat guzar gai to woh londi bedaar huwi aur ghar walo ko pukar kar kaha : **"Aye Ghar walo! Namaz, Namaz",** ghar wale kehne lage kiya subah ho gai! Londi ne ta`azzub se kaha: **Tum log sirf Farz namaz hi padhte ho?** Phir Hasan Bin Sauleh ke paas wapas aai aur kehne lagi: "Aap ne mujhe intehahi bure logo ke hath bech diya, ye to aise log hein jo sirf Farz Namaz hi padhte hein (Yani raat mein qayamul Lail ka ehtemaam nahi karte) Allah ke liye Aap mujhe apne paas lauta lijiye, apne pass lauta lijiye"

Moarrakheen ne saltanat-e-Usmania ka mashoor hakim Mohammed Al Fateh jisne qustuntunya ko fateh kiya tha, (Matufi,Hijri 1481) faraiz aur nawafil ka ek waqiya naqal kiya hai: "Jab in se qustuntunya par hamla kiya aur Allah Taala ne ahle islam ko fateh-wa-kamarani se nawaza, is fateh mubin par islami lashkar ne do rakaat shukrane ki namaz ada karna chaha, Sultan ne hukm diya "wahi shaks imamat karega jisne balugat ke baad fajar ki namaz ba-jamat kabhi tark nahi kiya hai", Umra, Wazra aur islami lashkar mein bahut dhunda gaya magar is shart ke mutabiq koi na mil saka, Sultan ne aage badh kar Namaz padhai, phir namaz ke baad kaha: **Allah ki Qasam! Aaj ke din Allah Taala ne hamein izzat bakshi hai aur mujhe ye khauf na hota ke shukrane ki namaz qaayam na ho sakegi to mein tumhein is baat ki khabar na deta, jo mere aur Allah ke darmiyaan ek raaz hai, Allah ki Qasam! Maine balugat ke baat se ab tak kabhi fajar ki namaz ba-jamat tark nahi kiya hai".** Ye Umra-wa-Badshaho ki amli zindagi ka haal hai, jis qoum aur jamat ke umra ka kirdaar is qadar buland ho woh Allah ki madad se kaise mehroom reh sakti hai,

Allah Taala aise bando par kitna raheem-wa-kareem hai. Nabi Kareem ﷺ farmate hai "Jab banda bimaar ho jaye ya safar par ho (aur iski wajah se woh ebadatein na kar sake) tab bhi Allah Taala iske liye wahi ajar-o-sawab likhta hai jo sehat-wa-tandrusti mein karta hai" (Bukhari, 2996), Sayyada Umme Habiba bayan karti hein: Nabi Kareem ﷺ ne farmaya **"Jisne Din aur Raat mein barah(12) nafli namaze (Farz namaz se pehle aur baad ki sunnate) ada kiya, Allah Taala is ke liye jannat mein ek ghar banayega"** farmati hai maine jab is hadees Nabi ﷺ ko suna kabhi in barah rakato ko tark nahi kiya, is riwayat karne wale Anbasa Bin Sufiyan kehte hein: jab se maine Umme Habiba se ye hadees suni mein ne kabhi in sunnato ko tark nahi kiya, is tarah mazkoora hadees ki sanad ke saare raawi apna amal aur pabandi bayan karte hein" (Sahih Muslim. 728).Jisse ye maaloom hota hai ke Salaf mein Faraiz, Sunan, Nawafil aur digar ebadat par pabandi ka bada ehtemaam hota hai,

Allah Taala ham sab ko hameshgi ke sath Faraiz-wa-Ebadaat par isteqaamat naseeb farmaye, Aameen.

Ye Dawati-wa-Islahi Folder mustaqil shay ho raha hai, Ahle Ilm se guzarish haike mazeed behtari aur mufeed tar banane keliye apne Mashwaro se nawazein.

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Ramzaan ke baad

Kya Khoya ? Kya Paya ?

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